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FOR THE GOSPEL MESSENGER.

The following Sermon was preached on the occasion of the stated annual collection in October, at the Episcopal Churches in Charleston, in aid of the "Society for the relief of the Widows and Orphans of the Clergy of the *Protestant Episcopal Church in South-Carolina.*"

SERMON NO. XXVIII.

II Corinthians, viii. 7.

"Therefore, as ye abound in every thing in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

BRETHREN—You are often called to the performance of alms-deeds. There is no duty which is more commended in the sacred volume. St. Paul would have the Corinthians who abounded in all other excellencies, abound in this grace also. The law and the prophets are its advocates. It shines chief among the virtues of the Gospel. The world has, perpetually, need of the exercise of it. It is enforced upon your practice by Jesus Christ—who, in all that he hath done for you, bestowed alms.

That the frequency of the occasion may not cause you to be weary in well doing, yea, that this duty of alms-giving may be established as a part of the stated business of your lives, and that you may abound in it more and more, as that by which your souls may be nourished, and God more abundantly pleased and glorified, I would call your attention to the foundation of the duty, the motives to it, and the measure of it. And may that spirit of charity, in whose behalf I speak, first move upon your hearts, and prepare them to receive the seed, which a feeble hand scatters for the production among you of an increase of benevolent deeds.

There is a plea for the duty in the constitution of our nature. God has implanted in the bosom of man the feelings of compassion and pity. The emotion which impels you to relieve the wretched, it is his voice calling to you to be his children, and practise charity. Turn from it, and conscience will reproach you, when she shall be heard, with the remembrance of unaided misery. Listen to it, and

you will find one of the best gratifications of your nature. Your pleasure in bestowing your alms will teach you that the merciful man respects the will of his Creator, and doeth good to his own soul.

There is a plea for the duty in civil equity. The worthy poor have a right to relief by an implied condition of the social compact which secures the rich in the possession of their property. For God has made a sufficient provision on the earth for the sustenance of all the beings whom he places upon it; and in feeding himself the young lions which roar after their prey, and the young ravens which call upon him, he hath indicated his pleasure that all things living should be filled with plenteousness. That unequal division of property therefore, which makes some poor and others rich, could not be considered as having his sanction, and consequently could not be morally maintained, but upon the supposition that there arise from it reciprocal duties of the rich and the poor, in the just performance of which, the poor would never be left to perish. On this ground, civil governments justly establish the laws requiring the maintenance of the poor; and such strong expressions are warranted, as defrauding the poor by withholding alms.

Again—the duty has a plea in the laws which the Almighty hath promulgated for the government of men. Thou shalt in any wise help thy poor brother, is as much a positive command of our Maker as that we should honor our fathers and mothers, or remember the Sabbath day to keep it holy. To give alms, was not a precept which he who came to fulfil the law had need to introduce. It was already enjoined by the Most High. For the poor, the widow, the stranger, and the fatherless, the law which was given by Moses, makes it the duty of every Israelite to assist in providing—and the prophets represent the neglect of the duty as exciting the wrath of God, and the performance of it as a means of averting his displeasure. By the instructions of his word, God has, indeed, established a claim to assistance for the poor, which it is a species of sacrilege to violate. He has made them the representatives of himself, to receive the tribute which we are required to offer in token of homage and gratitude to him for the blessings he hath conferred upon us. Thus, alms are an oblation to the Most High, and the obligations of the needy who receive them, he himself assumes. He that hath pity upon the poor, lendeth to the Lord, and look, what he layeth out, it shall be paid him again.

But further, this duty has a plea—yea, rather it has many pleas in the gospel of the Redeemer, which you have received, and wherein you stand. What is the spirit which pervades this gospel, and by a participation of which the disciples of its blessed author are to be known. Is it not love—a love which forbids indifference to the welfare of any being, and teaches us to weep with them that weep? Who can be under the influence of this heavenly spirit, which proceedeth from the Father and the Son, and not be charitable? What is the example of Christ, which, with his followers, is of equal force with his laws? Is it not one uniform assemblage of merciful deeds?

Contemplate his incarnation. What does it announce? Compassion for the miserable. Study his life. What does it teach? Compassion for the miserable. Look at his cross. What does it proclaim? Compassion for the miserable. Listen to his intercessions at the right hand of God. What do they speak? Compassion for the miserable. And who, blessed Lord, those adorable pattern for men and angels—who can be like thee, that has not compassion dwelling in his bosom? What is the substance of the precepts of the gospel—that which many of the parables illustrate—and the Apostles in the Epistles unfold? Is it not charity—the comprehensive expression of love to God and men. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth truly, after the manner of the Christian religion—either the love of God, or of man in him. He then that is deficient in alms-deeds may not take to himself the character of Christian, seeing he neither possesseth the spirit—nor resembleth the example—nor regardeth the precept of the gospel of God. Which leads me to observe that this duty hath a plea in the judgments of the great day, and thereby in every man's self love. There is a day approaching in which we must all appear before the judgment seat of the Most High. It is emphatically styled in Scripture *that* day. And in that day we shall all have need of the mercy of our Judge. Our faith—so weak—our repentance—so imperfect—our righteousness, so tattered and defaced—will not merit for us salvation unto eternal life, and the joys of the heavenly world. All men in *that* day will have need of mercy. But how shall he look for mercy from his Maker, who hath refused to show mercy to his fellow man. What hath the Judge declared. He shall have judgment without mercy, who hath shewed no mercy, and mercy rejoiceth against judgment. We may see him, though not now—we may behold him, though not nigh. We may hear the inquiry which himself hath told us he will put to men when they shall stand before Him in judgment. It respects not their faith, though he requireth that this be pure. It respects not their prayers, though he enjoineth that these be constant. But it respects their care and fidelity to minister to Him, in the persons of his brethren, according to the necessities, to which their condition hath subjected them. When they were an hungered have we given them meat—when they were thirsty, have we given them drink—when they were strangers, have we taken them in, and when they were naked, have we clothed them—when they were sick, have we visited them, and when they were in prison, have we gone unto them? If we have not, we shall go away into everlasting punishment—but if we have, into life eternal.

This duty hath a plea in what is the end of all the dispensations of the Most High, and the desire of every good being—the glory of God. Who can say, what praise and thanks your donations may induce those who receive them to offer to the Almighty for thus relieving their necessities and sorrows. The administration of this service, saith St. Paul, not only supplieth the want of the Saints,

but is abundant also by many thanksgivings unto God—while they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men, and by their prayer for you, which long after you, for the exceeding grace of God in you. The world, moreover, will be led to venerate the religion which is productive of such happy and goodly effects. When the light of benevolent deeds shines before men, they behold the good works which they are most apt to admire, and will be most likely to glorify our Father who is in heaven. And if the Angels witness the repentance of a sinner, and glorify God on this behalf, do they not also witness the merciful deeds which are done on the earth, and rejoice in the prevalence in our hearts of the spirit which they admire in their Father and our Father, in their God and our God, and glorify the grace which hath given such goodness unto men. No works, (and this is the highest motive which can influence intelligent beings) no works which are done in this lower world are more, by Jesus Christ, to the praise and glory of God the Father, than deeds of beneficence.

Numerous and weighty you perceive are the grounds and motives to alms-deeds. And blessed be God there are few Christians who are not in some degree sensible of the obligations of this duty. More alms are given in a year since the promulgation of the Gospel than were given before in a century—an encomium of no small value upon Christianity.

But it may be questioned, whether Christians in general do sufficiently consider the measure of this duty—what portion of their goods they should give to pious and charitable uses. Yet, is this consideration of great consequence to the faithful discharge of the duty.

I know of but one limit to the extent of beneficence in the Gospel, and this is taken from unwillingness of mind. “Let every man do according as he is disposed in his heart, not grudgingly nor of necessity, for God loveth a cheerful giver.”

It is evident also, from many parts of the New Testament, that generous alms-deeds are pleasing to the Most High. “He that soweth sparingly shall reap also sparingly, and he that soweth bountifully, shall reap bountifully.” A parsimonious charity is indeed a moral solecism. To be mean in an act of generosity! To be close in lending unto the Lord!

The duty, moreover, being established as obligatory upon all, it results as a matter of equity, that every man should give as God hath blessed him. “Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little.”

These are the instructions of Christianity concerning this matter. Still it may be asked, what portion of our goods should be applied to charitable purposes. I know not that this is determined in the Gospel. But the Christian may advantageously advert to the requirements of God under the law. To works of piety and charity, the Israelite was instructed to devote a tenth part of his income.

And are the exigences of piety and charity fewer or smaller now than they were then, or have Christians less reason to be benevolent? God, we may be sure, hath never exacted of men more than is right, and the Christian in ascertaining the proper measure of his charity, should be careful that the few may not rise up in the judgment and condemn him.

There are, doubtless, some appropriations of alms more useful and laudable than others. And in this respect, the call upon your charity on the present occasion is one of the most forcible. A society presents itself to you, formed by your fathers, and the fathers of your Church—and for what? For the relief of widows and orphans of Clergymen, who shall have spent their services in your land. It is a goodly institution, the offspring both of piety and charity, and through the blessing of God, its affairs have been administered with integrity and wisdom, and have prospered.

And can objects of beneficence, having stronger claims, be presented to you? The time and labours of the Clergy are devoted to your service. If they have nothing but their salaries to depend on, it is impossible that of this world's goods, they should lay up any thing for their households. In this climate, the exposures of their profession too often subjects them to untimely death. And what is the condition of their families? The children, the means they enjoyed of good education and decent life, cease. The widow—ah, it is well if she have not to say with her of old, thy servant, my husband, is dead, and thou knowest that thy servant did fear the Lord, and the creditor is come to take unto him my two sons to be bondmen. It is to prevent or to remedy these evils that the alms of this institution are devoted—it is to perserve the children and the widows of the servants of Christ from living in poverty, and dying comfortless, and to enable the minister, when he looks upon the pittance which he gains, while he watches for your souls, to relieve his anxiety for those who may survive him, by turning to the funds of this beneficent institution. And I bear you record, brethren, that to contribute to it generously, has been a favorite part of the charity of our churches. And “God is not unrighteous that he will forget your works and labour which proceedeth from love, which love ye have shewed for his namesake, who have ministered to the Saints, and yet do minister.”

The probability that the revival of many of the churches in this State will increase the number of Clergymen, and of Clergymen who must subsist on small livings, may intimate to you that in future years, the objects of this bounty may be multiplied, and may increase your desire to leave to your children, greater and greater memorials of your care to enrich this protecting Society, which your fathers founded. Sure I am that the motives to alms-giving, render this part of Christian duty so universally obligatory, that to alms-deeds for a purpose like this, you will need no exhortation. As therefore, to conclude in the language of the Apostle—“As ye abound in every thing in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this

grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love, for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich."

To the above Sermon, the following extract from the "Historical Account of the Society" is appended, in the hope that it may contribute to excite more and more zeal in favour of an institution so honorable to its founders and supporters.

"At the annual meeting of the Clergy of the province of South-Carolina in 1762,* an effort was made which must always cause the memory of those, whose names accompany the record of it, to be had in honor. Poor as they, in general, were, they resolved to spare of the little they had for themselves and families, a portion towards the institution of a fund for the relief of the bereaved families of the less favored Clergy. In addition to this first motive to their laudable undertaking, viz. that of providing for the relief of the distresses of each other's families, they were actuated by *another* highly honorable to their character as ministers of the gospel. The report of the distress in which Clergymen, who had emigrated to this country, had left their families, would operate, they saw, to discourage the emigration of other *respectable* Clergymen from the fostering bosom of the Mother Church; and thus these churches, in which they saw God prospering his work in the hands of his ministering servants, would sustain in the deaths of the present incumbents, an irreparable bereavement. To break the force of this discouragement, was an object near their hearts. There was no way in which they could so well effect it, as by the institution of a Society, which should be pledged to protect and cherish the families of Clergymen deceased.

"Actuated then by these generous and excellent motives, the Clergy of the Church of England, in the Province of South-Carolina, on the 21st of April, in the year of our Lord 1762, formed themselves into an association, the principles and objects of which they thus expressed:—"We, Alexander Garden, James Harrison, Robert Barron, Winwood Serjeant, Robert Smith, Robert Cooper, Robert Tonge, Abraham Imer, Joseph Dacre Wilton, Joseph Stokes, and Offspring Pearce, having taken into serious consideration the distressed situation in which widows and orphans of our deceased brethren of the Clergy of the Church of England in the Province of South-Carolina, are frequently left, and being moved with compassion, as well as with a due sense of religion, and of the

* The similar Society formed by the Clergy of the then Provinces of New-York New-Jersey and Penasylvania, takes its date from 10th October, 1769.

obligation all men are under to exercise Christian charity, have agreed to enter into a Society, to be hereafter called—*The Society for the relief of the Widows and Children of the Clergy of the Church of England, in the Province of South-Carolina*: and for the better furthering the end and design of this Society, have agreed upon and signed a certain set of Rules and Orders."

"Such was the origin of this institution. To whom the honor is to be ascribed of first suggesting this excellent scheme of charity, cannot now be precisely ascertained. The late Right Rev. Bishop of the Protestant Episcopal Churches of this State, Dr. Robert Smith, was the first treasurer of the Society. The cheerfulness with which he underwent the trouble of this office for thirty years, his zealous attachment to the institution, his constant and unabated activity in its service until his death, the lively interest he is so well known to have always taken in the welfare and comfort of his brethren, and the readiness with which he contributed of the abundance, with which Providence had blessed him, to the relief of their necessities; these *facts* taken in connection with the peculiar circumstances of his situation, at the time the Society was established, strongly authorise the conjecture, that Bishop Smith was the principal founder of this excellent and important charity. It is pleasing to reflect, that this conjecture may be admitted, without the least injustice to any of that worthy number of his brethren, whom we find associated with him at the first meeting of the Society. With an equally animated interest in the objects of such an undertaking, the local circumstances of their situation, as well as their less favored lot in life, would deny them the ability to be equally forward in promoting them. In him, the inclination and ability were happily united.

"From this humble origin the Society went slowly forward, with an income for many years, very little more than equal to its disbursements. Through the well directed influence of some of its members, a liberal donation sometimes enlivened its prospect; but from the smallness of their numbers, and the scantiness of their resources, the Clergy seem, at about the year 1770, to have despaired (without other means than till that period had been employed) of bringing their work to any considerable degree of advancement. In this situation they found an ample resource in the benevolence of their brethren of the Laity. The first expression of the desire of their aid was followed by an application from David Deas, Esq. at the Anniversary in 1771, to be received into the Society as a member. At the next meeting, Henry Peronneau, Benjamin Dart, and Henry Middleton, Esqrs. on application were also elected members. The Society having now assumed a new aspect, it became necessary to alter its rules. The Rev. Mr. Smith, Rev. Mr. Cooper, Rev. Mr. Purcell, and the Rev. Mr. Lewis, were accordingly appointed a committee for that purpose, who reported a new set of Rules, which were adopted at an adjourned meeting of the Society on the 9th May, 1771, and the original Rules were therefore abrogated.

"From this period, the Society continued to receive applications for admission every year, from the most respectable Lay members of the different Parishes; and began to be distinguished among the institutions which adorn the doctrine of the benevolent Saviour of the world, by the relief which they afforded, in his name, to indigence and distress.

"Since 1795, a Sermon has been preached and a collection made for the benefit of the Society in our city churches on the Sunday preceding the Anniversary in October.

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FOR THE GOSPEL MESSENGER.

ON AMIABLENESS WITHOUT PIETY.

I have read with considerable pleasure, and I hope with some edification, the 2d vol. of Cunningham's Sermons, lately published in England. They are on important subjects, and are written with great ability. The Sermon on *Amiableness without Piety* is particularly interesting and useful; and is equally as applicable to the state of society here, as to that in Great-Britain. Too many, I am persuaded, may be found, in every country, who are subject to the Preacher's reproof. The world and its vanities, if not its sinful pleasures, engross the mind, and are the objects of pursuit with those, from whom better things are expected. Many amiable, lovely, intelligent, and useful members of society, shine as stars of the first magnitude to human perception; while living "as without God in the world," they are not fitted to shine before the throne of God. If they can pass with the world for Christians, it is well; the world will respect them, and they are satisfied. In return, they give the world their affection; and so the account is balanced, and God is forgotten. The following extract from the Sermon alluded to, displays, in strong terms, the fallacy of worldly morality, by showing, that as it is not religion, it cannot be acceptable to God; and if not acceptable to God, what will be our fate in the world to come?

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"I may be speaking to individuals, who, though not perhaps disposed to boast of any very exact discharge of what may be termed the direct duties of religion—of any deep and undeviating attention to the study of the Scriptures, to private or family prayer, to the public worship of God, to the solemn and delightful services of the altar, to meditation, or communication upon spiritual subjects—yet are disposed both to contend vehemently for their own rigid observance of the laws of morality, and to rely confidently upon this supposed strictness as to one branch of the commandments. Now to such persons I may perhaps be permitted to say,—That, even admitting the justice of their own statement as to the strictness of their morality, they are yet to be considered as capital offenders against the law of God; for of all the higher and holier requisitions of that

law, they are utterly negligent. They are guilty of deriving all from God and rendering nothing to him; of living upon his bounty without in the smallest degree recognising his power and love; of breathing his air without charging it with a single song of gratitude and love; of standing amidst the wonders of creation without discovering the Master-hand who built the heavens, and spread the carpet of the earth; of trampling under foot the Blood of the Covenant, and doing despite to the Spirit of Grace. And can such individuals boast of their virtue? Can they conceive, that, where God is the judge, and his Bible the statute-book, and his bar the tribunal, and his angels the witnesses, and the point to be determined is not merely our conduct in this world, but our fitness for another; that such a disposition of mind can be approved, and the individual accepted and invested in all the rights and privileges of the world of glory? II. pp. 86. 87.



FROM BISHOP CROES' ADDRESS,

TO THE CONVENTION OF N. JERSEY, WE MAKE THE FOLLOWING EXTRACTS:

"In the month of November, I attended the triennial meeting of the General Convention of our Church, in Philadelphia. It is a source of great satisfaction, that this supreme council of our church, so important in its organization, in the United States; and, under the Divine blessing, so conducive to its unity, harmony and extension; has become an object of great and increasing interest, in the several dioceses, whose representatives compose it. The number of its members is gradually but constantly augmenting at every successive session, by the admission of newly created dioceses into the union, and the presence of their representatives; also by an increased punctuality in the attendance of the members generally. The Church in the state of Mississippi, recently organized into a diocese, was admitted into union with the Church in the United States, at that session, and its deputies received into the Convention. Fifteen dioceses were represented, nine Bishops, forty-four clerical, and thirty-one lay deputies were present; besides, sixty-seven other clergymen of our communion, from several dioceses attended, and were admitted to sit in the house during the hours of business.

"From the reports which were presented, by the several dioceses, the state of the Church appears to have improved considerably (since the previous meeting of the General Convention) both as it respects numbers, zeal and piety. The General Theological Seminary, instituted by the authority of the Church, was reported to be in a flourishing state, and the spacious and durable edifice erecting for the accommodation of the professors and students, nearly completed.

"The state of the diocess continues, under the Divine blessing, to improve, and the number of ministers has increased to eighteen.

Twenty-seven congregations have enjoyed stated Divine service, and the ministry of the word, during the greater part of the year just passed, and the rest occasional. The several funds established for the advancement of the Church in the diocese, have increased, since last we assembled. The Episcopal fund, which had made but little progress for some time past, has lately received from a benevolent friend to the diocese a very liberal donation of \$500.

"The Sunday schools, attached to most of the churches in the diocese, have hitherto preserved their existence; but for the want of some bond of union, by which uniformity both in the matter and manner of instruction, and an easy and less expensive access to suitable books, might be introduced, they have not been as beneficial as they might have been. It is therefore, with great pleasure, I mention, that these inconveniences have at length been removed, by the formation of "The General Protestant Episcopal Sunday School Union," which took place at Philadelphia, during the sitting of the late General Convention of our Church, and is composed of members of that Body, and other Episcopalians. It is hoped that every Sunday school of our communion which already exists, or shall hereafter be constituted in the diocese, will attach itself to that General Union, and partake of the benefits which such union must necessarily produce both to the Church at large and each school in particular. Perhaps it might further the beneficial design, should the schools in the diocese be constituted into a Society, auxiliary to the General one, and communicate with that body in this manner. I close my address with invoking the Great Head of the Church to add his blessing to our endeavours to promote the peace, unity, and prosperity, of that branch of it, which is under our care."



ADDRESS

RESPECTING THE FUND FOR THE SUPPORT OF THE EPISCOPATE.

In conformity to a resolution of the Convention of N. Carolina, the following excellent address (equally interesting to those dioceses in which the important object has not yet been effected) was prepared and circulated.

To the Members and Friends of the Protestant Episcopal Church, in the diocese of North-Carolina.

"BRETHREN—We address you on a subject that must be dear to the heart of every Christian. We appeal once more to a community which already stands high for its liberality to the Church. The prosperity of our Church, we know, you most earnestly desire. To this we could not be indifferent, without incurring the crime, of being indifferent to all that is useful, to all that is good, and to all that heaven has enjoined. The age has gone by when an utter disregard to the religion and the Church of Christ, was deemed innocent. The

minds of men have been generally opened, to see and acknowledge that it is disreputable to refuse their countenance and support, to the common religion of our country. As Christians then, and as friends of the Protestant Episcopal Church, we address you; and we respectfully solicit your aid, in advancing the welfare of society, and the eternal salvation of souls, by your endeavors to advance the prosperity of that Church. On this subject, we need not open our ears to objections. There can be no objection against doing good, and promoting the cause of religion. We stay not to advance arguments. You need no arguments, brethren, to convince you, that you ought to be good churchmen; or that you ought to countenance and support, the common religion of your country. We are persuaded you cannot but approve, and approving, we trust, you cannot but yield your liberal support, to the measure we propose.

“What then, it will be asked, is the object you have in view? It is this. To promote the prosperity of religion and of our Church, by giving our Bishop *an independent salary*; so as to free him from parochial duties, and enable him to devote *the whole of his time* to the care of the Churches. His duties heretofore, have been too laborious; and his health has been sinking under them. His labours being divided between his parish and his diocese, it was not possible for him to do full justice to either. The Church will be *immensely a gainer*, by this measure. And those, in different parts of the State, who value the Bishop's society and services, will have it in their power to enjoy more of both.

“By one generous effort of the friends of our Church, this object may easily be accomplished; and it will secure to our diocese, a pre-eminence, as honorable as it is desirable. Though one of the youngest in the union, she will then have the honor, (one of the oldest dioceses excepted,) of being the first which has made its Bishop independent—has exalted the Episcopate to its proper character—and left it unencumbered with any duties except such as are strictly and exclusively Episcopal.

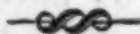
“Friends of Religion and of the Church, need we urge this measure upon you any further? If you wish to secure the *effective services* of your Bishop, and raise our Church *completely* from the dust, release him from his Parish duties. His labours through the diocese will be more valuable than those of *many* missionaries. Consider what he has already done and suffered for you—the good, which, through God's blessing he has already effected—and the sacrifices which he has been called to make. Consider what the Episcopal office ought to be, and what you have it in your power to make it. Christ never intended his Bishops to be Parish Priests; but to have the care and superintendence of all the churches: and yet there is not, at this moment, one single Bishop, in our country, who has nothing but Episcopal services to perform, or who is not *obliged* to resort to something besides his Episcopal office, in order to gain a livelihood. Both under the old and new Testament, God has made the most ample provision for the support of his ministers; and

among the primitive Christians as well as among the Jews, one fifth even of their yearly income was cheerfully given for this purpose. Are we not equally bound with them, to grant a liberal support to those whom God has sent to labour for our salvation; and shall we not give some of our abundance, for the purpose of raising our Church, by a single effort, to that dignified and independent station which she ought to occupy? O that the great Head of the Church may pour out his spirit upon us, and subdue our hearts to the love of his cause, and the obedience of his will!

“Individuals are found, among other denominations, who, with immortalizing munificence, gave thousands and tens of thousands for such purposes. While our Church is notoriously as wealthy as any other, shall we give them cause to say, as some have said, that we are inferior to them, in public religious spirit, in zeal, in liberality, and in a regard for the prosperity of our Zion? God forbid my Brethren! Disprove the slander by your present liberality. Be assured you will never repent of such an act. You will reflect upon it with pleasure in the hour of death; and if it springs from faith, you will reap the reward of it in Heaven. Remember too, that you are *bound to this by the highest authority in the universe*. God has ordained, “they who preach the Gospel should live of the Gospel.” And if our Bishop preaches over the whole diocese, the whole diocese ought to join in giving him a comfortable support.

“It is for the Church of your fathers that we are pleading. Will you not contribute to build up the dilapidated altars at which they worshipped? From the regions of blessedness, the pious dead are looking down upon you, anxious to see you honor the religion they professed, and support the Church which they loved. Can you disappoint their hopes, and continue regardless of the solemn vows they made for you in Baptism? While thousands are squandered on trifles, have you nothing to “lend unto the Lord?” Have you no treasures you wish to lay up in Heaven? And do you not know that God has promised to stand your security, and to pay you again in another world, all that you spend in his service here?

“Blessed Redeemer! hast thou shed thy blood and laid down thy life for us, and shall we refuse to give thee of our treasures, to carry on thy work of love among mankind? Forbid it heaven! Give then, Christian, in proportion as you love the Church; and in proportion as Christ and his Gospel are precious. Give, according to the love you ought to bear towards Him who commands you to do good. Give accordingly *as you value your own soul and your own salvation.*”



ON THE RE-UNION OF CHRISTIANS IN HEAVEN.

Extract from a Sermon by Robert Hall.

“If the mere conception of the re-union of good men in a future state, infused a momentary rapture in the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his con-

victions, could inspire him with such delight; what may we be expected to feel, who are assured of such an event by the *true sayings of God*! How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb, and the deeper ruins of the Fall, not only uninjured, but refined and perfected; 'with every tear wiped from their eyes,' standing before the throne of God and the Lamb, 'in white robes, and palms in their hands, crying with a loud voice, salvation to God, that sitteth upon the throne, and to the Lamb, for ever and ever!' What delight will it afford, to renew the sweet counsel we have taken together; to recount the toils of combat, and the labour of the way; and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendours and fruitions of the beatific vision!

"To that state all the pious on earth are tending; and if there is a law, from whose operation none are except, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward: every thing presses on towards eternity: from the birth of time, an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature; is enriching itself by the spoils of earth; and collecting within its capacious bosom whatever is pure, permanent, and divine; leaving nothing for the last fire to consume, but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified, shall be gathered and selected from the ruins of the world, to adorn that eternal city, 'which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof.' Let us obey the voice that calls us thither; let us 'seek the things that are above;' and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell for ever. Let us follow in the track of those holy men who have taught us by their voice and encouraged us by their example, 'that, laying aside every weight, and the sin that most easily besets us, we may run with patience the race that is set before us.' While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that grace, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which the will of Heaven renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death of its terrors."

ON THE EDUCATION OF YOUTH.

(Continued from p. 244, of the August No.)

I SHALL conclude this paper by guarding your readers against some evils not uncommon in families, which are in direct hostility with the principles laid down above. This will shorten what I should otherwise say in my future communications on education.

1. Let a parent be particularly on his guard against his faults and weaknesses when in the bosom of his family. The reverse is not seldom the case. The circumspection and restraint practised abroad, are often greatly relaxed at home. Here, liberties and self-indulgences are thought more allowable; wrong tempers are not instantly repressed in the bosom, and are suffered to deform the countenance, and also sometimes to break out in unchristian tones, expressions, and conduct. We must all have observed this in others; and few of us, I conceive, are unconscious of having been sometimes taken by surprise on the entrance of a friend, of having felt that it was necessary to recal both the mind and the face to greater serenity and benignity, in order to receive him properly. Now, can we seriously think, that a heart and a countenance unfit for our friend, was fit for our children, who surrounded us before his arrival? Can we estimate the mischief which such moral deformity, placed before their eyes in the person of their father, may produce? Some one says, that no man is a hero before his valet-de-chambre. I will not stop to inquire what is becoming in a hero; but a Christian certainly ought, if possible, to be more a Christian before his family, where his influence is greatest, and the effects of his example the most important, than in any other situation. Juvenal has said, "*maxima debetur pueris reverentia*;" though his view of education was only to prepare youth for an upright and able discharge of their common duties in this life, with little regard to God or eternity. How deep then ought his maxim to sink into the heart of a Christian, whose views are so much higher, and who is to educate beings called to perform all their duties as those who now sit in heavenly places, and are kings and priests unto God!

2. Never make mere playthings of your children. Many fathers treat their little ones as if nothing was to be sought in their society but mutual amusement. All is good-humour when they are together; and therefore all is supposed to be right, though there be little besides folly and self-indulgence on one side, and improper liberties, caprice, self-will, or artifice, on the other. In short, there seems to be a sort of conspiracy between the parties to indulge the natural man. The child is often even taught to be indecorous, and mischievous, and saucy, for the amusement of its parent. What excuse can be made for such a scene? The poor child is greatly to be pitied; but really the parent, if we were to look no further, would appear to be a sort of monster, devoid of principle, of feeling, and of common sense. Follow him, however, to his serious occupations, and you may find him a useful and respectable man. What a shame, that he is insensible to the high destiny and unspeakable value of the little creature whom he is spoiling, for the sake of half an hour's foolish trifling! What

would he say of any one who threw about his gold repeater as if it were a ball, or made marbles of his wife's jewels? And yet his own folly is infinitely greater. The creatures whom he is placing in such danger for his sport, are infinitely more precious than gold, which perisheth; and pearls and diamonds are worthless compared with them. One would think that mere selfishness might restrain such absurdity, even in a man who did not extend his view beyond this world. The time may come, when the evil fostered in the child will be a scourge to the parent, and when he will be made its victim, with the less regret from a recollection that these scenes of egregious folly had undermined that natural respect which would otherwise have been a check to ill conduct on the part of his child. May parents then, never relax with their children? Must they always sustain the grave character of a tutor? Most certainly they may, and ought, frequently to relax with them, and even to take pains to make them happy: but they may combine this extremely well with a constant recollection of the immortal nature and high value of their children, for whom Christ died, and with a suitable behaviour towards them. A father will soon learn, in such playful moments, "*miscere utile dulci*;" or, according to our English proverb, to "be merry and wise;" and he will rank such seasons among those which are most important for checking what is wrong in a child, fostering what is right, instilling good principles, infusing a just appreciation of things, and a taste for what is lovely and of good report. All the good seed sown on such occasions will be so combined with the child's pleasures and affections, as, with God's blessing, to take deep root in the soul, and promise a vigorous and permanent growth.

3. In managing a child, let a parent always have the child's good, rather than his own ease, in view.

In domestic education, "Don't be so troublesome," is perhaps the most common of all our complaints, when parents address their children. It is true, children ought not to be suffered to be troublesome, since both kindness and propriety forbid them to be so: but the tone of the complaint generally shews very clearly that the great grievance is, not that the child has those dispositions which make it troublesome, but that others, and particularly the complainant, are troubled. Thus the child soon discovers, that it is corrected rather for the ease of its parents and attendants, than for its own good; and it has before it an example and a lesson of selfishness, which may do it as much harm as it receives benefit from the check given to a bad habit. What ought to be done on such occasions? Undoubtedly the troublesome practice should be prevented; but this should be done in a way to shew the child that the parent would willingly submit to trouble, to promote its good; but that such dispositions as lead it to trouble others, are unchristian, and must be eradicated. The pleasure a Christian will have in giving pleasure, and his pain in occasioning pain, must be pointed out, and proved and illustrated. As nothing is to be combated in children with more care and perseverance than selfishness, so nothing is to be more strictly guarded against in parental example. The child is to be taught to make sacrifices cheerfully, and to deny himself, and take up his cross; and the parent must be especially careful that his own example forward the learning of this difficult lesson. On occasions in which the admonition is "don't be troublesome," would not "don't be thoughtless," "don't be violent," or "don't be unkind," be often more

appropriate? Is it expedient very generally to use a mode of expression which points to the effect rather than the cause of a child's conduct; to the consequences produced to others, rather than the state of his own mind?

4. In correcting a fault, look to the heart rather than to the outward act.

How common is it for parents to pursue the opposite course! They are satisfied with condemning and preventing wrong conduct, without much attending to the temper of mind in which their animadversions are received, and the child is often left unhumbled and discontented, and in a state as displeasing to God as when it was committing the fault in question. This mode of proceeding appears to me essentially wrong, and productive of serious evil. It does not bring the child to repentance before God, and to peace with him. It directs its view to the maintenance of decency in externals, rather than to a jealous scrutiny of its motives and dispositions, and an earnest desire of reconciliation with its God, after having offended him. Though these marks of true repentance cannot be expected at so early an age in their full extent, yet a broad foundation for them is often laid during the two or three first years of infancy. On the other hand, when we see a child scowl, or snatch up his shoulders, or pout and redden, on being blamed, can the rebellious and unbending spirit within be doubted? Is he humbled for his fault, and in a spirit to forsake it and seek forgiveness? Is there any putting off of the old man, and putting on of the new man? And yet, can it be denied that this is the only temper to which the promise of pardon is made? It is the temper in which adults must come to Christ for pardon and peace; and it is therefore the temper to which, from the very dawn of reason, we should endeavour to bring children.

In our endeavours to effect this great object, kind and mild and serene, but steady, perseverance is to be employed. There must be neither violence nor hurry. If the child is impatient, some constraint, if necessary, must be used to prevent ebullitions of passion or fretfulness, and time must be given for it to recover itself: then steady and unwearied, but calm and affectionate, addresses to its reason and feelings must be used, suited to its age and habits and natural disposition. The sagacity and ingenuity of the parent must be tasked to select the best topics, and handle them in the best manner, for the production of the desired effect. But, above all, his eye must be upon God for guidance and a blessing, and for putting his own mind in the frame best adapted to win upon the affections of the child, and impress his heart. The dawnings of a right spirit must be hailed; openness and confidence must be courted and encouraged; the kindness of God and Christ to penitents must be as fully and touchingly insisted upon as their hatred of sin. Care must be taken not to overstrain or overpower the feelings; and when any danger of this appears, a pause must take place till they are relieved, and self-command is regained. This course admits of great variations, and must be carefully adapted to the age and character and attainments of the child: but I think I can say from experience, that it will seldom if ever fail of success if steadily and habitually pursued. It may be said to begin from nothing, and for several months a very small part of it will be brought forwards, though there will be a continual progress as the mind of the child opens, and *something* right in moral feeling and habit is established. It will begin to learn the

difference between being good and naughty; then, that though it desists from doing a naughty thing, it continues naughty till it is sorry for it and good humoured; and then, and not till then, it may expect the kiss of forgiveness, and regain the favour of its parent. Next it will be taught to reflect on its happiness when good, and on the pain it suffers when naughty; and it will be told that this is from God, who loves goodness and hates naughtiness, as it sees its parents do. Then it will proceed to learn that, like its parents, God expects sorrow for sin; and a mild and humble prayer for forgiveness, before he will forgive a naughty child, and love it, and make it happy. While this is in progress, the parent will endeavour to make the child feel the evil and folly of naughtiness, and the beauty and true wisdom of being good. This will not be very difficult to inculcate, when the child is sensible that sin and misery, and holiness and happiness, generally go together. During the latter part of this course, gospel facts and principles will be gradually opened. The child will have heard of Christ ever since he first heard of God; and now the distinct character and offices of Christ will begin to be unfolded. He will be painted as the friend of mankind; as the great refuge of the naughty; as always willing to help them, and beg his Father to forgive them; as all kindness and goodness, and as setting us an example of all that is lovely and excellent; and as now exalted in glory, and all-wise and all-powerful. Pains will be taken to make Him the object of affection attuned by reverence, and to make it pleasant to the child to please him, and painful to offend him. The child will in like manner be made acquainted with the Holy Ghost, and heaven and hell, and the day of judgment, and eternity, and the lost state of man, and redemption. All these things will be taught with an immediate reference to practice and the heart. They must be unfolded gradually, and with a strict attention to the abilities and temperament of the child, and especial care must be taken that by God's blessing the feelings shall be properly affected as the understanding is informed.

5. Be on your guard against the little wiles and artifices which children will soon employ to obtain their ends

It is surprising how ingenious and adroit they will be in this way. They will endeavour to do, as a bit of play, something which they know to be wrong and forbidden; and to put you off by a laugh and a joke, when you require them to acknowledge that they have done wrong. These little tricks lead to much evil. They undermine sincerity and simplicity of character; and instead of being amused by them, as is often the case, a parent should carefully repress them. It is a good general rule with young folks, that nothing shall be said or done in joke, which would be naughty if in earnest. More latitude may be allowed to those who are grown up; but children cannot discriminate between what is innocent in jokes, and what is not; and if they could, they have not sufficient steadiness of principle and self-command to confine themselves within the proper bounds, if suffered in their moments of gaiety to approach the brink of what is wrong. It is of the greatest possible importance to preserve the mind from the taint of cunning and deceit; and therefore we ought to be more anxious to avoid doing too little than too much to secure this point. Simplicity and integrity of character, the great foundation of every thing good, depend upon it.

R. T.

(To be continued.)

MESSRS. EDITORS.—Would it be believed that in this enlightened age and country, the following article can be necessary? Yet such appears to be the fact at Philadelphia, and I wish I were able to say that it is not called for at Charleston. Certainly some persons (I trust they are few) of whom better things, from their station in society and general respectability, might have been expected, do countenance this miserable delusion.

A CHRISTIAN.

FROM THE CHURCH REGISTER.

FORTUNE TELLING.

“With all the tricks,
That idleness has ever yet contriv’d
To fill the void of an unfurnish’d brain.”

“Had you a pleasant visit yesterday, Mary” said Elizabeth Tracy, to her younger sister, as they were sitting together one morning after breakfast. “Yes—No,” replied the young lady, “I don’t know indeed. It was not very agreeable, but——” “But what, Mary, you seem strangely embarrassed at a very simple question. Since I obliged you by going out with mamma, at some inconvenience, tell me why you were so anxious that no questions should be asked about your engagement.” “Because—because sister, I feared she would not exactly approve of it—not indeed that there was any thing absolutely wrong in it, but then mamma is so fastidious, and has such peculiar notions of propriety.” It is somewhat singular, Mary,” said Miss Tracy, “for *you* to question the correctness of your mother’s sentiments. I am sorry to hear you set up your judgment against her’s. However, you have raised my curiosity—do tell me, where did you go?” “Nay, now I would almost as soon tell mamma herself. Promise me *on your word*, that you will not betray me and I will even confess to you.” “Well, on one condition I will pledge myself. Give me *your word* that you will never again form an engagement, which you have reason to believe your parents would not approve.” “Indeed sister, I will most readily make the promise you desire, and since it must out—I went to the fortune-teller’s.” “To the fortune-teller’s,” said Miss Tracy, in unfeigned amazement. “When Judy, our poor old cook told me when I lost my bracelet, that the most certain way to find it, would be to inquire of the fortune-teller, I was not astonished; but when I hear that Mary Tracy consults such oracles as to the colour of her future life, I cannot repress my indignant surprise.” “Why sister,” exclaimed Mary eagerly, “you don’t think we believed a word the woman said, or that any faith in her prognostications took us there. We only went for a little innocent amusement.” “Take care, Mary, that your amusements are innocent, before you indulge

in them. Do you think there is nothing criminal in an evil example; nothing wicked in assisting a poor deluded creature, in imposing on herself and others." "I confess I never thought of that, but nobody else but yourself would be so considerate. You go far for an argument—you might as well say we ought not to talk or to laugh, because some people talk too much, and others laugh too loud." "That is not spoken with the full consent of your understanding, Mary. Nay, that rising blush shows you know you are advancing untenable doctrine. We will pass over the ill effects of such folly on those who have a right to look up to you for an example. We will omit the tacit deception you were obliged to practice towards your mother, and——." "Well, but sister," interrupted Mary—"Mrs. H. knew we were going and made no objection. Mrs. P. never thinks of preventing either of her daughters, and they make a point of getting up a party for the purpose, every two or three months. They have been begging me every time for this great while, to join them. They excited my curiosity so strongly, and told me it was such fun, I thought I would even venture." "Has the experiment satisfied you, Mary," asked her sister.

Mary Tracy was not habitually disingenuous, and had she yielded to the first impulse, she would have frankly avowed she was more than satisfied—she was disgusted. But there was a spice of obstinacy in her temper, that made her reluctant to own herself in the wrong, and prompted her to contend for every inch of ground she gave up.

"Why sister, besides Louis H——, and her sister, we had Miss D. and her cousin, and if they go——" "If Louisa H——, and all the Miss D's, and the Miss B's in the world, do what is wrong, either through thoughtfulness, or self-will, that is no excuse for you, Mary Tracy. If Mrs. P's sense of religion, and the obligation of her Christian profession do not teach her to restrain her daughters from indulging in one of the many ways of wasting life, which is at once criminal and absurd, *your* parents have higher views of their responsibility. You must not think me harsh nor dictatorial—I have promised not to tell my mother, and I am glad to spare her the mortification of knowing how her precepts have been disregarded. In justice to her, and to yourself, my dear sister, I must speak—I cannot else excuse to my own conscience the silence I have promised you—If I assume the language of expostulation and reproof, your affection will reconcile you to the unwonted liberty." "It was very foolish, I am willing to allow—we might certainly have been better employed, but then it is not so great an offence as you seem to consider it." "*To the law and to the testimony* then; will you give up your plea, if I prove it to be a breach of the commandment?" "Oh sister," cried Mary, "that you can never make out, nor Mr. —— either. By the by, I thought we saw him as we were on our precious expedition yesterday. I would not look at him for fear he should recognize me—and I do hope he will not ask me before mamma, what I was doing in that part of the town. I should have been vexed enough at meeting any clergymen in such a place, who knew

who I was, but it was too provoking that I should encounter even our minister himself. I have made up my mind to clear out, the first time he calls here, for fear of accidents. The girls say, he looked very hard at us." "For your comfort, Mary, he has so many important concerns upon his mind, I dare say before he sees you again, he will have forgotten all about it, yet,

"What a tangled web we weave,
When first we practise to deceive."

How will you reconcile the conduct you have pursued with the spirit"—"With the spirit of the letter of the fifth commandment," exclaimed Mary. "But in what else have I offended? You cannot bring any other Scripture against me; can you find it forbidden expressly, sister?" "In general terms, and impliedly very often, Mary. But hear what St. Paul says, in the only passage exactly to the purpose that I can call to mind at this moment," replied Elizabeth, hastily turning over the leaves of a Bible which lay on the table. Mary pondered for a few minutes, then read aloud the verse her sister had pointed out.—"*But shun profane and vain babblings, for they will increase unto more ungodliness.*" "*Profane and vain babblings,*" said Mary thoughtfully—"That, to be sure, exactly describes the woman's horrible jargon. No, it was worse than even that—positively, I was half convinced before you said a word on the subject, but I hated to acknowledge I had done wrong:—I would not allow the fortune-teller to tell my *forten*," as she called it.—"When it came to my turn, I declined having any thing to do with the business. She looked at me as if she thought I was stingy, and muttered something about meanness, so I gave her the necessary fee—may I be forgiven if it was the wages of iniquity. The girls all laughed immoderately at what she said, and thought it rare fun. For my part, I looked like a martyr, and could have cried but for shame. Still, I never viewed the matter in the very serious light in which you do; and yet"—"Ask yourself, Mary," said Miss Tracy, if I am too severe—and its tendency—"Sister," asked Mary, "I doubt the just application of the passage, to the matter in question: St. Paul is giving Timothy directions for his conduct as a minister, and this is addressed to him, in reference to his instructions." "Granted," said the elder sister, "but what do you find in the next column? *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* Take, however, another view of it. The waste of time you will not deny; the abuse of your good sense and understanding, no one of you will vindicate; and with the means of acquiring information, which your advantages of education have opened to you, you cannot plead ignorance, or want of better resources. You are well aware, that time, talents, and opportunities of improvement, are all so many gifts, for whose employment you must hereafter render a very strict account. No proficiency in self justification will then avail. Think then, Mary, of the duty of re-

deeming time, which is enforced the more strongly, *because the days are evil.* Remember the providence of God ordereth our lots, and that even in jest to desire a self constituted seer, to read our future history, is casting disrespect upon his government. And is it not, my dear sister, an insult to the majesty of heaven to do that in the sight of Him *who is about our path, and spieth out all our ways,* which we fear to acknowledge before those whom we think the *excellent of the earth?* Can you sincerely offer up the petition, *lead us not into temptation but deliver us from evil,* when you are deliberately seeking it yourself, and leading others to do the same? Can you ever so far forget that divine Saviour whose love I know has often touched your heart, as carelessly or thoughtlessly to injure by your example, "*a soul for whom Christ died?*" "Enough, enough, sister," exclaimed Mary with emotion. "I yield now, to the force of your last argument, the full conviction you desire. Many would have dwelt on the impropriety, or the vulgarity of such an amusement; but you have taken the better way of showing me its evils. How shall I thank you as I ought, for your sisterly admonitions?" "You have repaid me," said Miss Tracy, scarcely less affected, "by the patience and good temper you have displayed. Many a girl of your age, would not have accorded, even to a sister so many years her senior, such willing attention."

The conference here broke off, and Mary Tracy left the room, grateful for the blessing of such a friend and counsellor. She felt ashamed of her weakness in the sight of her fellow creatures, and, what was far better, penetrated with sorrow at her sin against God. But does the censure apply only to Mary and her young friends? Are there none among those who may give this article a hasty perusal, who have been guilty of a similar folly? If there are any such, to them would I address, in the spirit of Christian meekness, the admonition of the Apostle—*Shun profane and vain babblings, for they will tend to more ungodliness;* and before they again repeat the absurdity, I would entreat them at least to pause and *consider,* have we indeed *counted the cost.* S. S.



From the Episcopal Watchman.

A SKETCH OF THE LIFE OF MRS. HANNAH MORE,

By an American Lady.

Lady that in the prime of earliest youth,
Wisely didst shun the broad way and the green,
And with those few wast eminently seen,
That laboured up the hill of heavenly Truth,
The better part with Mary and with Ruth,
Chosen thou hast.

MILTON.

Mrs. Hannah More was born in 1745, and is the daughter of a clergyman, whose residence was at Hanham, near Bristol. Her

love of knowledge early displayed itself, and induced her, after exhausting the slender domestic library, to have recourse to borrowing from her village friends. She removed in the year 1765, with her four sisters, to Bristol, where they jointly conducted a boarding school for young ladies, with great and deserved celebrity. Some of her earliest productions, which were in the dramatic form, owed their existence to a desire of furnishing her pupils with proper poetical recitations. Her talents and virtues gained not only the patronage of men of taste and science, but the firm friendship of some of the most illustrious names which the present age has inscribed on the annals of Great-Britain. After continuing for many years in the interesting work of education, the sisters retired to Barley-Wood in Wrington, near Somersetshire, where a beautiful cottage and grounds were arranged and ornamented by their united taste.

By those who attach value to the minutest circumstances connected with genius and piety, we shall be forgiven for adding that almost every tree in this delightful retreat has been planted by Mrs. H. More's own hand, and that a little cabinet table, from whence has issued many a sheet for the edification of mankind, is elegantly inlaid with small diamond-shaped pieces of wood, from the trees of her own rearing.

In various works of charity, particularly in the establishment of Schools for the poor, these excellent sisters co-operated, bringing to the relief of ignorance and penury, the unwearied energy of congenial spirits. In this hallowed seclusion, the three elder inmates paid the debt of nature, in the order of their birth, each having attained her 75th year; and in the autumn of 1819, the youngest was taken, at the age of 67, leaving the beloved survivor to pursue a solitary pilgrimage. This utter bereavement of relatives serves to place in stronger relief the consolations of that religion which she has so often recommended to others, while the patient magnanimity which she opposes to the inroads of time, sickness and sorrow, evinces her strength and solace are not of this world. She still continues to exercise hospitality, and to charm by the vivacity of her conversation, the multitude of guests who seek the honour of a personal interview. The youngest visitant finds her condescension of manner suddenly dispelling the awe which her talents had inspired, and the stranger who approaches Barley-Wood, with the thrill of undefined apprehensions, leaves it cheered by the benevolence of an angel. The following graphic description of her, is from the pen of an American gentleman, who visited her habitation in the spring of 1824.—

"Mrs. More is rather short, but otherwise of an usual size, with a face that could never have been handsome, and never other than agreeable. She has the brightest and most intellectual eye that I ever saw in an aged person; it was as clear, and seemed as fully awake with mind and soul, as if it had but lately opened on a world full of novelty. The whole of her face was strongly characterized by cheerfulness. I had once thought the world was deficient in a knowledge of the means of rendering old age agreeable, and it

crossed my mind that I would suggest to Mrs. More, that she might better than any person supply this deficiency. But it was better than a volume on this subject, to see her. I understood the whole art of making old age peaceful, tranquil, happy, at a glance. It is only to exert our talents in the cause of virtue as she has done, and in age be like her. It was a strong lecture, and I would not forget it."

In tracing the literary course of this distinguished personage, from her first production, the "Search after Happiness," to her last, the "Spirit of Prayer," embracing a period of nearly half a century, it is impossible not to be impressed with that spirit of benevolence which pervades the whole.

Those who have tasted the sweetness of fame, will best know how to estimate that strength of principle, which led her to renounce the exercise of her dramatic powers, after they had won the fascinating meed of popular applause, from a doubt whether a "Christian might safely countenance the stage."

In the perusal of her writings, we are surprised both at their diversity of subject, and compass of thought. That genius must be endowed with no common versatility, which could with equal ease mark out the map of tutelage for a Princess, or hold amid the darkness of the mines, a lamp of truth to the miserable colliers; touch the tenderest imagery of the heart in the poem on "Sensibility," or illustrate the rudiments of a peasant's faith, in the ballad of "Dan and Jane;" soar into the highest regions of sublimity, following the very "chiefest of the Apostles," or descend with the alphabet of morality, to the comprehension of the "Postillion," the "Poacher," and the "Orange Girl." A mind fitted to range in the departments of fancy, and clothe its conceptions with all the richness of classical allusion, must be eminent in self-control, to humble itself to the petty and painful details which the science of human wretchedness imposes.

But though the works of Mrs. More display both in plan and style, such unusual variety, a principle of moral unity is prominent in all.

The negative merit of merely *doing no evil*, with which many of the imaginative writers of the present day are satisfied, has not been sufficient for her who in her literary efforts sought not the praise of men in opposition to the praise of God. In all her tales, whether complicated or simple, she has clearly kept in view the best interests of society, toiling to "give ardour to virtue, and confidence to truth." In the composition of her characters, vice is never decorated with that dazzling garniture which captivates the unguarded heart, thus forming associations which Religion must either dispossess or purify.

Some of her best didactic works are devoted peculiarly to the benefit of her own sex, discouraging frivolity of pursuit, and pointing out the latent power which they might exercise to elevate and improve society, without violating that law of subordination which Heaven has enjoined. In regarding the *effect*, as well as the *ten-*

dency of her writings, it is not too much to suppose that the civil institutions of her country have profited by that spirit of patriotism and masculine force of argument, which fearlessly admonishing nobility of its obligations, and inciting poverty to its duty, has laboured to rectify public opinion, to remove prejudices against just government, and to resolve the safety of a nation into the early and pious nurture of its subjects.

The diffusion of the works of Mrs. More has in some measure kept pace with their intrinsic value. It may almost be said that their "speech has gone forth to the ends of the world." Beside their wide circulation wherever her native tongue is spoken, portions of them have been transfused into the languages of France, Germany and Ceylon. In this far country of England's planting, they have been extensively and warmly appreciated. They have been incorporated with the elements of a young nation's literature, and blended with the sources of its happiness and glory. Companions of the Bible, they have travelled with the family of the emigrant to our uncultivated wilds, and forest frontiers. There, where the woodman's axe wakens echoes which had slept from creation, the isolated matron is cheered by "Practical Piety" to her laborious duties, introduces by the evening fireside the "Shepherd of Salisbury Plain" to her delighted household, or marks her babes weeping tender tears at the deliverance of the cradled prophet from the devouring Nile. That spirit of stern republicanism which stood undaunted by the armed host and regalia of Britain, has been moved by the gentle breathings from the shades of Barley-Wood. It could resist the fire, and the tempest, and the earthquake of oppressive power, but not the still small voice of consecrated intellect.

If, as this revered authoress has asserted, "there be between him who writes, and him who reads, a kind of coalition of interests, a partnership of mental property, a joint stock of tastes and ideas," how great must be her satisfaction, who over so wide a field has sown from life's dawn till its late decline, only seeds of virtue, and germs of that wisdom which turneth the soul to righteousness; to whom many of different kindreds and tongues, might address what she has herself said of an inferior moralist,

"If some faint love of goodness glow in me,
Pure spirit! I first caught that flame from thee."

A blessing the most desirable in this life, most powerful over the destinies of the next, has been granted her, that *influence of mind over mind*, which entering alike the palace and the cottage, silently renders its inmates wiser and better; an influence which will exist when the distinctions of rank and wealth are forgotten, and their proudest monuments moulder into dust.

L. H. S.

HARTFORD, January 1st, 1827.

FROM THE CHURCH REGISTER.

REFLECTIONS ON ENTERING CHURCH.

"Take these things hence."—John xi. 16.

TAKE these things hence, 'tis the house of my Father,
Said the Son, to the buyers and sellers of yore;
His house is of prayer—were the words of our Saviour,
Oh! then let me feel that I came to adore.

Take these things hence!—how awful the warning,
And who does not know what he would not have here?
Yet now, even now, on this blest Sabbath morning,
Can I dare, with the things I have brought, to appear?

To appear in His house with a bosom still beating
With all the vain wishes of time and of sense;
Oh! how many enter, whilst he is repeating,
In heart-piercing accents, Go, take these things hence!

The brisk play of fancy—the ardent emotion,
Exulting and catching at earth's vainest toys;
Shall these be brought with us, to that meek devotion,
Which rests on abasement, the hope of its joys?

Say, bring we not with us our perishing treasures?
With our money and doves we are filled to the brim:
Nay, come we not loaded with those very pleasures,
Which we know, too well know, are so hateful to Him.

Then give me thy strength in my earnest endeavour:
To take these things hence, blessed Lord, must be thine;
They cling round my heart-strings, and will cling forever,
Unless torn away by thy influence divine.



A FUNERAL HYMN.

BY THE LATE BISHOP HEBER.

Thou art gone to the Grave—but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the Grave—we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the sinless hath died.

Thou art gone to the Grave—and its mansion forsaking,
Perchance thy weak spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the sound which thou heard'st was the Seraphim's song.

Thou art gone to the Grave—but 'twere vain to deplore thee,
When God was thy ransom, thy guardian, thy guide;
He gave thee, He took thee, and He will restore thee,
And death hath no sting since the Saviour hath died.

RELIGIOUS INTELLIGENCE.

Diocese of Massachusetts.—On the 20th June, the Massachusetts Missionary Society held its annual meeting in Boston, the Rt. Rev. Bishop in the chair. "The importance of Missionary exertions, the success of those of this society, the efficacy of its Auxiliary Societies, (twelve or thirteen in number,) and the necessities of the Church in the western part of the state, were alluded to in a spirited manner.

The remarks then were extended to more distant objects, and the inquiry was made what part American Episcopalians ought to take in the conversion of the world. This inquiry was prosecuted at some length, and the resources of Episcopalians were pointed out. Their moral and intellectual strength and influence were alluded to; and their entire inactivity, compared with other denominations here, and their own denominations abroad. The subject of foreign missions was then alluded to as tending most powerfully to promote union at home. Let all hearts and hands be engaged in sending the gospel to the destitute, and we shall have no time and no desire to discuss the differences which arise at home.

We requested a copy of some remarks by one of the gentlemen present at this meeting; they were offered at its close, unconnected with any resolution.

Mr. President—The duty of spreading the gospel has this evening been laid upon our consciences, and upon our characters. Now, suffer me to inquire, *what part American Episcopalians ought to take in the work?* The efforts which this society has already made, appear to have been crowned with success! Our auxiliary societies are ready to second our operations! We have peace within our walls, and prosperity within our palaces! The hearts of our people have lately been opened by appeals from the *west*! They have welcomed the devoted servants of God, who came in behalf of the destitute natives, and the desolate borderers of our land. Our people showed them "no little kindness, and sent them away laden with many honors."

I ask, Mr. President, what we intend to do for the destitute?—What we of the clergy intend to do? Sir, it seems that the people are ready to do any thing required of them. What part of the missionary duty imposed upon the American churches are we prepared to recommend? We have in the cities and villages of this nation more than four hundred churches, and more than four hundred ministers! Within our pale are millions and millions of dollars, which ministerial fidelity might move to impart at least their "rust" to this work. We have learning and talents; we have as generous and feeling hearts as the country has ever produced. More, Sir, we have all these churches, all these pastors, all this people, all this wealth and learning and talents in one body, "fitly framed together," which might operate easily and powerfully. We have one

great American union not hastily and loosely put together, but which has grown up as the human body, the parts naturally and necessarily depending on each other! I simply ask what part we are to take in the conversion of the world?

Other bodies of Christians there are—what have they taken for themselves? They have established settlements among our native Indians; they have sent missionaries to the eastern continent, to the islands of the sea, to Ethiopia, and to Palestine: while, I had almost said, we have not a single representative of the American Episcopal Church either in Europe, Asia, Africa, or uncivilized America! But then I should “offend against the generation of thy children.” We have a missionary on his way to the natives of our land! We have contributed the blood of one martyr [two] to plant the gospel in Africa. Others there may have been, but their names have not as yet reached my ear!

I humbly inquire, Mr. President, what part we intend to take in converting the world? I know that *much* is not expected of us. We have lately been applied to from our mother Church, to furnish a few African teachers to aid the cause of the gospel in Ethiopia. Let us search for them, and send them accordingly. An Episcopal minister is wanted for the Europeans in a South American city, let us pray that some man may offer himself. No matter, Sir, if these cares are small: let us not “despise the day of small things.”—What else is expected of us! It is expected that we contribute something to build up decayed churches, and to plant new ones at home. A few thousands will answer for this purpose, and we have more than one man in this city who could give all that is thus wanted. We are not invited to take a generous and liberal part of the burthen of the Sandwich Island Mission, the Bombay, or the Palestine Mission! No! It is not required of us. Neither Ethiopians nor Scythians, bond nor free, Jew nor Gentile, stretch out their hand to us!

I ask then, solemnly, in the day of judgment will no part of the condemnation of debased heathenism be required of us? Will the Judge make no demand! “Give an account of your stewardship!” I gave you the “true vine,” where did you plant it? Have you only trained its branches against your walls to bask more fully in the sunshine of prosperity, and to drop in your cup wine of its rich reviving juice; while not a scion has been cut off and planted in the wilderness and on the mountains around you!”

Mr. President, shall we sit in our studies and slumber over our pulpits while our people are “ready to give, and willing to distribute!” Shall we do nothing to spread the gospel, while our neighbours are alive to its calls? While all is activity without the church, shall we be turning over on our beds and crying a little more sleep and a little more slumber?

Mr. President, I inquire anxiously *what part do we intend to take in the conversion of the world?* If you reply no part: then why make it out to be a duty? Why pray in our families that the “light of the gospel may shine upon all nations?” Why have domestic

and foreign missionary societies? Why are we standing here this night? I am unable to decide what part they should take—neither am I fit to say what should immediately be done: but I am impressed with a conviction that if the Clergy should kindle a fire which is now smothered on our altars; if we should present the actual state of the heathen to our people, press upon them the command of Christ, "Go into all the world and preach the gospel to every creature," and exert ourselves in directing the power thus raised, we might take any part we chose in converting the world. I should say that we are to decide whether the church takes her rank under the banner of the cross; or whether she is forever in dishonorable dust.

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Diocess of Pennsylvania.—In Franklin, Venango county, the ceremony of laying the corner stone of St. John's Church, took place on the 26th July. "A procession of the citizens and vestry was formed at the court-house, and on their way being joined by the clergy and masonic order, proceeded to the site selected. On approaching the spot, the clergy and vestry advanced, repeating the 132d Psalm. The prayers used on similar occasions by our venerable diocesan, were then offered by the Rev. Mr. Hutchins. The Rev. Mr. Smith descended to the stone, and deposited in its cavity the memorials prepared—the stone was closed, and the memorable words pronounced, "Other foundation can no man lay than that is laid which is Jesus Christ, (striking the stone thrice) in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The officers of the fraternity then advanced, when, after a pertinent address by the Deputy Grand Master of the district, the Hon. Stephen Barlow, assisted by the Worshipful Master of Western Star Lodge, Meadville, Col. John Dick, the stone was examined and fitted in due form. A discourse was then delivered by the Rev. Mr. Hutchins, after which the services of the occasion were closed by a brief address to the fraternity by the Rev. Mr. Smith, and the benediction. The various services were solemn and impressive. This is the second corner stone ever laid in this diocess, west of the Alleghany river. It is also the first attempt to erect a house of worship in this village, though its settlement commenced about the time with that of Pittsburg. Formerly it was occupied by the French as a garrison, and the ruins of a regular fortification are still visible. Situate at the junction of French creek and the Alleghany river, at no distant period it must become a place of much interest and importance. The contemplated building will in structure be plain and gothic, its length forty-one feet, breadth thirty-two, of brick materials. The services of our Church, since the organization of the congregation, have been principally afforded through the aid of the Society for the advancement of Christianity. Under the divine blessing, through the means of this Society, six congregations in this section have, within less than two years past, been raised and sustained."

Michigan Territory.—The corner stone of St. Paul's Church, Detroit, was laid by Bishop Hobart on 9th August. "On the morning of the 12th, Bishop Hobart preached, and administered confirmation in the Capitol to eleven persons. In the afternoon of that day, Bishop Hobart accepted an invitation from the Bishop of Quebec, then in Sandwich, to preach in the Church in that town."

Sunday School Union.—At the annual meeting in June, which we noticed in our last number, the following preamble and resolutions were adopted:

"Whereas, very considerable increase of funds is necessary to the greater efficiency of the General Protestant Episcopal Sunday School Union: and whereas, there is good reason to believe that it would tend greatly to procure such increase, if a system were established, whereby contributors to the funds should be invested with a right to a participation and control in the proceedings of the Union:

Therefore, resolved, That it is the opinion of the Board of Managers, that the following addition should be made to the second Article of the Constitution, to wit—"Every person contributing to the funds of the Society the sum of thirty dollars at one payment, shall be a member of the same for life; every person contributing the sum of fifty dollars at one payment, shall be a manager of the same for life; and every person contributing the sum of one hundred dollars at one time, shall be a patron of the Institution. Every person contributing to the funds of the Union a sum not less than three dollars annually, shall be entitled to the privileges of membership, so long as such contribution shall continue.

Further resolved, That until the Constitution be so altered, by the consent of the Society, agreeably to the tenth Article of the Constitution, the Executive Committee be authorised to take measures for soliciting subscriptions and contributions agreeably to the tenor of the aforesaid proposed alterations in the Constitution, on the responsibility of this Board.

Resolved, That copies of the First Annual Report of the Executive Committee be transmitted to the editors of each of the religious periodical publications connected with the Protestant Episcopal Church in the United States, with a request that the same, or parts of the same, be printed in their respective papers."

General Theological Seminary.—Extract of a letter from a Student—"I am very profitably engaged every Sunday morning and afternoon in attending to the Sunday School which we have established at our building. We assemble in our temporary chapel on an average about 90. children. The whole number belonging to the school is about 130.

"After Sunday School in the morning, we hold the Church service for the children, and then dismiss them. In the afternoon we have Service and a Sermon. Dr. Turner generally officiates. How great will be the good if we only succeed in keeping so many poor

creatures from running about and violating the Sabbath. The children of our school are the very objects for instruction. It is melancholy to see so many large boys and girls so ignorant of every thing. Not a third of them have been taught how to pray, or the necessity of so doing. Many adults of the neighbourhood who have no place to attend public worship attend our service regularly. Perhaps this school may be the means of founding a new congregation. At present, there is no church nearer than a mile."

Important Literary Institution.—It may not be generally known to our readers, that there has lately been established in London, an institution for giving a regular course of instruction in various languages of the East. It is styled the "Language Institution in aid of the Propagation of Christianity," and holds its meetings in Bartlett's buildings, the former location of the venerable "Society for Promoting Christian Knowledge." Its President is Lord Bexley, and among its Vice-Presidents are Sir George Staunton, Bart. and Sir T. R. Raffles, well known for their acquirements in oriental literature. The great object of the institution is to give a regular course of instruction by Lectures, in many of the most extensively spoken languages of the East, and among them, the Chinese.—Christian Missionaries may partake of the benefits of the institution, free of expense. It need scarcely be added, that so important an institution is deserving the patronage of a people, who are so zealously engaged in sending Missionaries into heathen lands.

Bible Questions.—What are the doctrines of which we are reminded by the Lord's Prayer?

State, in order, the prominent excellencies of this prayer.

State the blessings asked for, and the evils deprecated in this prayer?

Shew that the several parts of an act of worship, viz: confession, supplication, intercession, thanksgiving and adoration are contained in this prayer.

Consult Bishop Hopkins on the Lord's Prayer; the Commentaries of Mant & Doyly, Whitby, Hammond & Burkitt on Matt. vi. 9.; Secker on the Lord's Prayer in his Lectures on the Catechism; Barron on the Lord's Prayer; Chief Justice Hale do.



NEW PUBLICATIONS.

Sermon for Children; preached at St. Paul's chapel to the scholars belonging to the New-York Protestant Episcopal Sunday School Society, April 18, 1827. By the Rev. C. R. Duffie, rector of St. Thomas' Church, New-York—Published by the Society.—This is a remarkable production. It is the first successful attempt of any of our brethren, within our knowledge, to adapt the language of the pulpit to the capacities of children—the children of the poor and the lowly. We cannot deny ourselves the belief that the effort was completely successful. We have perused it with gratification, and recommend it to parents as an admirable little tract to put in the hands of their children. As it is printed in a neat and cheap form, it would make a very useful premium book for Sunday schools. If any are inclined to doubt this commendation, let them give the Sermon a perusal.—*Church Register.*

Of the same Sermon, the *Episcopal Watchman* says, "It was delivered with great effect, as we have before observed, at the tenth anniversary of the Society, to about eighteen hundred scholars, and is a most happy and successful experiment in the difficult art of writing for children. The subject is purely practical, and is discussed in a manner simple, familiar, accommodated at once to the capacities of such an audience, and calculated to engage and sustain their attention. We are among those who believe the greatest benefit would be realized, if children were expressly addressed, at suitable intervals, from the pulpit, and we have risen strengthened in our opinion from the perusal of this sermon. We cheerfully recommend it, not only as an excellent model for discourses of the kind, but as a suitable tract to be distributed in Sunday schools, or to be read by parents to the younger members of their families."

Tracts—The Editor of the *Church Register* proposes to edit a series of Tracts, being the lesser works of some of the best divines of the English Church, to correspond with the edition of *Jones' Essay on the Church*, so that any three or more of them may be bound together in a volume, for which purpose title pages for the series will accompany every third or fourth Tract.

They will be carefully revised; and such parts of each as are of merely local application, will be omitted, but no additions or alterations of the sense will be made. Notes will be added where they may appear to be needed. A summary notice of the respective authors will accompany each.

The series, as far as at present determined on, will consist of the following, and they will be published in the order named. But the list will, if suitable encouragement be given, be much extended. They will be disposed of by the publisher, only by the hundred or dozen, and at the prices named.

Jones' Essay on the Church. Price \$10 per 100, \$1 25 per dozen.

"*Jones' Essay on the Church*," said Bishop Horsley in a charge to the Clergy of Rochester, "cannot have too wide a circulation."

Archbishop King on the Intentions of Men in the Worship of God, \$16 per 100, \$1 75 per dozen.

"This in a surprising manner," says Calamy in his life of Baxter, "turns that argument against the dissenters, which they had so often urged against the established Church."

Dr. Waterland's Regeneration, stated and explained according to Scripture and Antiquity, with a summary view of the doctrine of Justification. Price \$1 75, per dozen, \$16 per 100.

Law's Two Letters to Hoadly, Bishop of Bangor. Price \$1 75 per dozen, \$16 per 100.

"Incomparable for truth of argument, brightness of wit, and purity of English, and honored with the highest admiration at their first appearance."

Leslie on Deism, and on the qualifications necessary to administer the Sacraments.—Price \$2 per dozen, \$17 50 per 100.

"The Champion of Christianity will do well neither to disdain nor neglect such arms as Leslie has prepared for him; of which time has not injured the temper, nor use taken off the edge."—*Christian Observer*.

Dr. Isaac Barrow's Doctrine of the Sacraments. Price 75 cents per dozen, and \$6 per 100.

Dr. T. G. Taylor's Answer to the question, Why are you a Churchman? Price \$1 per dozen, and \$7 50 per 100.

Persons desirous of any number of either or all of these Tracts, not less than one dozen, may have them forwarded to their address, on remitting the price above mentioned to the Editor of the *Church Register*, or to JASPER HARDING, Printer, Philadelphia, post-paid. As the object of the Editor is merely to extend the circulation of these works, and as the price is simply sufficient to pay cost and charges, this condition is indispensable.



Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—Theological Library.

Acknowledgment by the Librarian of donations during the month of September:
By Rev. Jasper Adams—An Inaugural Discourse, delivered in Trinity Church, Geneva, New-York, by Rev. Jasper Adams, President of Geneva College, 8vo. stitched.

By Rev. Philip Gadsden—Miscellaneous Pamphlets, 8vo half bound; *Pearson's Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D.* 12mo. sheep.

By Hon. Thomas S Grimké—Guyse's Practical Expositor or an Exposition of the New Testament in the form of a Paraphrase, &c. 6 vols. 8vo bds.; *Missionary Herald* for August, 1827, 8vo stitched.

By Thomas P Chiffelle—The Works of the late Rev. Mr. Samuel Johnson, sometime Chaplain to the Rt. Hon. William, Lord Russell, folio, sheep.

By John W Mitchell—Basthlomes' Alle Jesu Christi Faier, or Sayings of Jesus Christ our Saviour, 8vo boards.

By Edwin Gibbes—Smith's History of Daniel, the Prophet, the son of Josiah, King of Judah, designed for young people, 12mo sheep.

By Ebenezer Thayer—Watts on the Improvement of the Mind, with Questions, adapted to the Work, 18mo sheep.

☐ Books in any department of Literature, will be gratefully received by EBENEZER THAYER, Librarian, at the Library, No 79 Broad-street, between Meeting and King-sts. Entrance through the gate. Library hours, every day, Sunday excepted, from 12 till 2 o'clock.



EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. White, Bishop of the P. E. Church in the Diocese of Pennsylvania.—On Sunday, August 26, 1827, in St. James' Church, Philadelphia, the Rev. Henry J. Whitehouse, and the Rev. John B. Clemson, Deacons, were admitted to the Holy Order of Priests.

By the Right Rev. Dr. Hobart, Bishop of the P. E. Church in the Diocese of N. York. On Wednesday, Aug. 1st, 1827, in St. James' Church, Hyde Park, the Rev. Samuel R. Johnson, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in the Diocese of Connecticut.—On Wednesday, Aug. 8th, 1827, in St. Peter's Church, Hebron, the Rev. George C. Shepard, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Wednesday, June 20, 1827, in St. Paul's Church, Boston, the Rev. B. C. C. Parker, and the Rev. Eleazer M. P. Wells, Deacons, were admitted to the Holy Order of Priests.

CONSECRATION.

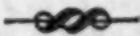
By the Right Rev. Dr. Hobart, Bishop of the Diocese of New-York.—On Sunday, August 5th, 1827, St. Mark's Church, Leroy, Genesee County, N. Y. was solemnly consecrated to the Christian Worship of Almighty God.



OBITUARY.

Died, on the 20th August, 1827, the Rev. CORNELIUS ROOSEVELT DUFFIE, Rector of St. Thomas' Church, New-York, in the 39th year of his age.

Died, at Groton, (Poquetannoc) on the 9th of August, 1827, the Rev. THOMAS K. PECK, in the 34th year of his age.



CALENDAR FOR OCTOBER.

1. Monthly meeting of Trustees of the Protestant Episcopal Society.
4. Monthly meeting of Standing Committee of Pro. Epis. Missionary Society.
7. Seventeenth Sunday after Trinity.
14. Eighteenth Sunday after Trinity.
18. St. Luke, the Evangelist.
21. Nineteenth Sunday after Trinity.
28. { Twentieth do. do. do.
- { St. Simon and St. Jude.

